

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

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## HISTORICAL.

We take the liberty to extract the following article on *Witchcraft* from the second volume of the *Christian Register*. Every one has heard of the Salem witches and of the pious zeal of our forefathers in punishing them. A history of those events cannot but be interesting to our readers, and in it they will find a spirit nearly allied to one that is perhaps yet too common in the present age.

### WITCHCRAFT.

MR. EDITOR. As you profess, and for aught I know, truly, to be an enemy to every species of fanaticism, and a well-wisher to sound philosophy and a rational system of faith in religious concerns, I have thought proper to write you some account of the witchcraft of New-England, and of certain judicial proceedings upon it, about the year 1692. And I do this for the sole purpose of showing by substantial facts, how nearly allied to the spirit, which in those days could give such horrid credence to the legendary world of spectres and devils, and their influence upon the affairs of mortals, is that, which in our times, professes to hold intercourse with the invisible world, and for receive special communications from the Deity. It is true that fanaticism does not always terminate in blood, like that of the witchcraft of New-England, but this is not because she ever relented in the least degree towards her victims. Let her once guide the destinies of a community, let her unsteady hand grasp the sword of justice, and let the whole energy of the law, strengthened by the concurrence of public sentiment, nerve her arms, to give it effect, and the resulting horrors history alone can delineate. In our own times, we hear with indifference, of the collections of enthusiastic religionists in various parts of the country, and we even listen to their senseless groans and shoutings, and see their swoonings, and raptures unmoved; nay, further, in those holy sabbatical congregations, which both our habits and the law have rendered solemn and imposing, and from men, whose minds, from their standing and advantages, might be supposed to be sweetened and enlightened by catholicism and sound philosophy, we hear insinuations of special intelligence in God's mode of governing his creatures, of his particular influence being at times exerted on his favorites, and of an invisible and spiritual intercourse constantly kept up by the saints with him. Yet all this gives us no concern. We know that there is, in the good sense of the community, an antidote to the poison of fanaticism, in whatever form it may appear, and that it is daily decreasing in the land.

Nevertheless, it behooves every lover of truth and rational piety, to mark it well. We have the offspring among us, whose parent was the scourge and disgrace of our ancestors. It still lingers in the weakness and credulity of some, and in the pride and prejudices of others.

During the first twenty years of the settlement of New-England, we hear but little of witchcraft. Probably the planting and defending the infant colonies of the country, afforded constant employment for the superstitious, though vigorous minds of our ancestors. But about the year 1645, we find that some persons at Springfield, according to the popular language of the day, were supposed to be under an evil hand. This suspicion was the cause of a legal investigation, but it did not result in any thing serious.

In 1650, one Margaret Jones was executed for witchcraft in Charlestown; and in 1655, a Mrs. Hibbins was hanged in Boston, for the same supposed crime. In the year 1662, a case of supposed witchcraft took place at Hartford, in Connecticut, which is more circumstantially detailed by the writers of that day, and which strongly marks the public sentiments on the subject. It appears that one Ann Cole, a sprightly young woman, chanced to live neighbor to a Dutch family; and during the intercourse which was kept up between them, she had learned a little of

their language. The good neighbors, hearing, as they occasionally passed by, this barbarous dialect from the mouth of an agreeable female, concluded all was not right; and soon the rumor crept abroad, that she was possessed by devils, who held frequent conferences in a language which no one understood. At length the young woman herself, caught the infection, and verily believed that she was in the case, which common report made her; that her body was the abode of damned spirits, and that her mouth was the involuntary organ of communicating to the ears of mortals, their unhallowed gibberish. At length, in one of her fits of this involuntary, and strange articulation, one or two pious ministers were called in, to hear, and write down the particulars of the horrid conference; and the demons, perfectly unconscious of the trap thus set for them, continued their discourse as usual; and named many persons leagued with them; and particularly an unfortunate woman, by the name of Greensmith, who was then confined in prison on suspicion of witchcraft. This was enough for the holy men; they immediately repaired to the prison, and on making known to the accused, the discovery they had made, she appeared much surprised; but at length confessed all.—She owned that she, and others whom she named, had been familiar with the devil, but that they had signed no formal covenant with him. Yet, she confessed, that they had promised to be ready at his call, and at the coming of Christmas, all was to have been completed, and they were to have had a high frolic. Upon this confession she was tried and executed.

From this time up to the year 1685, there were many other cases, in various parts of the country, but the accused mostly escaped death. But at that time, some ill-advised person, to counteract the influence which truth, and free inquiry were making on the public opinion, collected and published a circumstantial account of all the noted cases which had occurred in New-England. In this work, the author adduced many facts and arguments to show, that witchcraft was not the delusion of a disordered fancy; but the effects of a familiarity with the devil, by such persons, as he from time to time found to be fit instruments for his purpose.

The learned casuist, like many in our own times, although engaged in a subject, which he did not, and could not understand, was bold and positive, in exact proportion to his ignorance and pride, and with impunity, spread his poison abroad upon the community. Unfortunately, it received but little check from the public sentiment, as liberality and free inquiry had made but small progress in the country. The book was read with avidity by all classes, and in the end was instrumental in producing the most horrid consequences.

In the year 1692, began that bloody tragedy in New-England, which effectually opened the eyes of its inhabitants to the true nature of witchcraft, and convinced them of the impropriety of judicial investigations respecting it. It first appeared in the village of Salem; and in the house of a minister of the gospel by the name of Parris. It chanced that two of the minister's children were sick, and their disorder being of an unusual kind, was considered the effect of witchcraft. The books were searched, and precedents were found, which exactly met their case, and conjectures ripened into certainty. There was in the family, as a servant, an Indian woman, who pretended to have learned in her own country, the mode of discovering a witch. But whilst poor Tituba, for such was her name, was busily employed in baking a salted cake, and performing other mysterious rites suitable for the occasion, the children cried out upon her as the very witch, and accused her of pinching, pricking, and tormenting them, in various ways. In vain did the Indian employ her native cunning, to divert the attention of the children from herself, to some other object. They continued obstinate in their accusation, and poor Tituba, abashed, confounded, and an object of universal odium, was led to prison. But yet the children did not recover.

In the mean time, Parris held many private fasts at his house; his example was followed by the whole village of Salem; and in the end, strange as it may appear, the incident above related, was the cause of a proclamation by the government, for a day of public fasting and prayer, throughout the whole colony.

This was, indeed, taking great notice of two sick and froward children, and they felt it.

The consequence was, that their fits were more frequent, and other persons were accused of tormenting them. At length, some of the neighbors of the family of the Parris's, unwilling that they should engross all the consideration and sympathy of the public, began to feel the workings of the same spirit; and it was given out that other children had their sufferings as well as the minister's. The infection had now taken effect, and it spread with the rapidity of a pestilence. From infancy, it ran up to age, and persons were now afflicted, who were old enough for witnesses.

This circumstance brought the miserable victims immediately before the judicial tribunals of the country, and exposed them to the bloody fangs of one of the most odious penal laws, that ever disgraced the statute book of any people. This law had its origin in England, during the superstitious reign of James the first; but it harmonized so perfectly with the feelings and views of New-England men, that it here needed no new legislative impetus, to give it effect.

[To be continued.]

## DOCTRINAL.

### ELECTION AND REPROBATION.

The doctrine of election and reprobation is another, which has not much ground of late, but which is still retained by every consistent Calvinist, and closely linked in the scheme of satisfaction; so closely indeed, that the efficacy of Christ's death is confined exclusively to the "elect, whom God did from all eternity decree to justify." Witsius has a long argument to prove this tenet, and concludes by saying, that it would be "unworthy of the wisdom, goodness, and justice of God to exact and receive satisfaction from his most beloved Son, for those, whom he neither gave, nor wanted to give to his Son, and whom he decreed to consign to everlasting confinement, that they might suffer in their own persons the demerit of their crimes."—Without going into the author's argument, the question would seem here most naturally to arise, that since Christ is God, or, as you have called him, an Almighty Surety, how is it possible, that the infinite satisfaction of such a being should not have taken away all sin? Justice is no more than infinite, and when this is satisfied by an infinite sacrifice, its demands are at an end; if a single sin can be removed by such a sacrifice, all the sins which ever have been, or ever can be committed, must, in the necessity of the case, be equally removed.

But our duty calls us at present to the tendency of this doctrine, as making a branch of the scheme of satisfaction. And in this respect, the case is too plain to need many words. The account of the matter is this. God so formed his creatures originally, that they must become the slaves of sin; for notwithstanding the covenant of works, of which divines say so much and the Scriptures so little, God knew this covenant would be broken. Foreseeing this, he resolved, even before the covenant was made, to rescue a certain portion from the penalty of transgression. Hence he entered into another covenant with the Son, by which he agreed to accept his sufferings, for a specified number, and determined, as we are told, for "the praise of his glorious justice," to consign the remainder to everlasting torments. And what gives this singular act a still more extraordinary aspect is, that Christ is acknowledged to have been as able and willing to save all, as part, had it thus been the will and the good pleasure of God.

Now in what character does this exhibit our holy and heavenly Father? His justice has been satisfied to its utmost limits, and yet he refuses to let his purchased favor flow to any but a selected number, whom he has arbitrarily chosen, without any regard to their merits or superior claims. Allow that the attributes of God, and all the rich blessings of his providence, loudly call upon us for praise, and reverence, and gratitude; nevertheless, let the question be seriously answered, whether a single trait of his character is here displayed, which does not essentially diminish the force of such a call? Shall they, who are condemned, praise him for plunging them into eternal misery? Is this consistent with human nature? Do we love those, who seek our ruin? Would it not be an insult and mockery to demand of any one in the midst of his sufferings to love and honor the author of his wretchedness?

And again, shall they who are saved praise God for their fortunate rescue?—Surely not; it is not to him they are indebted; he has released nothing; he has demanded a full satisfaction without mercy or favor; the righteous owe every thing to their Surety, but nothing to their God.—Where then is the cause of praise, of devotion, or of any duty to our maker?—There is none. These reflections must occur to every mind, and need not be dwelt upon. Can any thing be more certain, than the tendency of such a doctrine to destroy all piety, love of God, and devout adoration of the divine majesty, if its pernicious influence were not counteracted by the dictates of the understanding, the authority of the moral sense, and the imposing attributes of the divine nature?

Sparks.

If by reason of the variety of tempers, abilities, educations, and unavoidable prejudices, whereby men's understandings are variously formed and fashioned, they do embrace several opinions, whereof some must be erroneous; to say that God will damn them for such error, who are lovers of him, and lovers of truth, is to rob man of his comfort, and God of his goodness; it is to make man desperate, and God a tyrant.—Chillingworth.

## RELIGIOUS MISCELLANY.

[From the Universalist Magazine.]  
HISTORY OF UNIVERSALISM.

### A Request.

The subscribers solicit the attention of every one into whose hand this paper may fall, to the following *List of scarce Works* relating to Universalism; and they take the freedom to request, most urgently, that whoever possesses any of them, or knows where any of them may be found, or, in one word, has any knowledge whatever concerning them, would be so obliging as to address a letter, by mail, to either of the subscribers, with all the information of this kind which he possesses.

### LIST:

1. *Works in favor of Universalism.*  
"Some Thoughts of the Life to come."—By R. STRAFFORD.  
"Olbia; or New-Island," &c.—By JOHN SADDLER.  
"Freedom of the Will;" and  
"The Rise, Race and Royalty of the Kingdom of God in the Soul."—By PETER STERRY.  
"An Essay on the Two Witnesses."—By E. CLEGG.  
"The Restitution of All Things; an Essay on the Important Purpose of the Redeemer's destination."—By JAMES BROWN.  
"Theosophical Transactions." No. V.  
"Enochian Walks with God."  
"Revelation of the Everlasting Gospel Message."  
"God's Light declared in Mysteries."  
"Discourses on Subjects relating to a Spiritual Life."—By MR. MARSAV. (English, French, or possibly German.)  
"Entretiens sur la Restitution Universelle."—By a Prussian Nobleman (French.)  
"Le Plan de Dieu envers les Hommes tel qu'il l'a manifesté dans la Nature et la Grace."—By F. O. PETITPIERRE. (French.)  
"Apokatastasis Pantos."—By J. W. PETERSEN. (German.)  
"Tractatus de Omnium Rerum Restitutione."—By COSTACCIARO; VEL CARRO A. COSTIARO. (Latin.)  
2. *Works perhaps in favor of Universalism.*  
"Divine Dialogues."—By DR. HENRY MORE.  
"Gilpin's Sermons and Hints."  
"Treatise on the Eternity of Hell-Torments."—By MATTHEW HOBBERY, D.D.  
"Heaven or Hell upon Earth."—By NATHANIEL VINCENT, F. R. S.  
"The Doctrine of Endless Torments freely and impartially debated, enquiring what Credibility it hath from History, Analogy, or Scripture."—By JOHN MAUD, M. A.  
"The near approaching Day of Universal Restoration, Regeneration, Peace, and Salvation."—By JOHN BRUSSEL.  
"The Doctrine of Hell-Torments distinctly and impartially discussed."—(A pamphlet.)  
"Traité de la Restitution."—By JOHN DE LA PLACETTE. (French.)  
"De Eternitate Ponarum Gehennarum." (Latin.)  
[N. B. Certain information is desired whether all or any of the Works of this second head in the List are in favor of Universalism.]  
3. *Works against Universalism.*  
"An Enquiry concerning the Future State of those who die in their sins."—By S. HOPKINS, Newport, R. I.  
"Everlasting Fire no Fancy."—By JOHN BRAXTON. In answer to "foundation of hell torments shaken."  
"Hell's Everlasting Torments asserted."—By NICHOLAS CHEWNEY.  
"Letters to an Universalist."—By CHARLES JERRAM.  
"The Universalist examined and confuted."—By ORADIAH HOWE.  
"Causa Dei; or an Apology for God, on the perpetuity of Infernal Torments."—By RICHARD BERTHOGE.  
"Lampe's Theological Discussions, concerning the Endless Duration of Punishment."—(English or Latin.)  
4. *Works containing information of certain Universalists.*  
THOMAS EDWARDS "Gangrena."  
"Lavater's Journal."—By J. C. LAVATER. (English or French.)  
"Memoirs of the Private Life of my Father, (M. Necker.)—By the Baroness DE STAEL HOLSTEIN. (English or German.)  
"Life of Nothander."—By NICOLAI. (English or German.)

All the works in this List are, except one, foreign publications. The subscribers, in the course of between two and three years spent in the collection of materials for a History of Universalism, Ancient and Modern, have searched the extensive Libraries in this vicinity, with what they regard good success; but in all their inquiries they have been unable to find any of the works here mentioned, which still seem to be of considerable importance to the accomplishment of their undertaking. In the hope that some out of so many, may be found in this country, this request is respectfully but anxiously preferred. They may lie among old, neglected books in the hands of individuals, where two or three works which were thought equally difficult to be obtained, have already been discovered; or they may be in some of the public libraries which are increasing in our

sea-ports and large towns. Will those brethren who can gain access to these abundant receptacles of literary trash and excellence both old and new, rare and common, generously take the trouble to inquire into their contents, with particular reference to the foregoing catalogue?

As there exists, properly speaking, no History of Universalism, (the only book of that title, though it may contain valuable information, and though it may have other merit, being, after all, rather polemical than historical,) the subscribers have, from the first, resolved to spare no pains, nor reasonable expense to render their work accurate, and as complete in the collection of facts as the means of information in this country will permit. Of the Ancient part, at least to the end of the sixth century, the materials extant all lying in the writings of the Christian fathers so called, of the first six or seven centuries, are within our reach; from that period to the era of the Reformation, such is the number of the christian writings, that the life of man is scarcely adequate to their perusal, (and a great number of them are not in this country) and consequently nothing more than a *Sketch* of the History of Universalism of that time will be expected or attempted; and the same must be said of the period from the Reformation to the present time.

HOSEA BALLOU, 2d.

Pastor of the Universalist Church and Society in Roxbury, Mass.

THOMAS WHITTEMORE,

Pastor of the Universalist Society in Cambridgeport, Mass.

[From the Albany Observer.]  
SUICIDE.

There were three suicides committed in this city, on Thursday last. One wretched old man drowned himself. A young man, laboring under what is called a religious frenzy, (strange that there should be any frenzy in religion) cut his throat from ear to ear, and died in a few minutes. A woman, whether young or old, or for what cause we have not learned, did the same, and shared the same fate. If we understand what is meant by religious frenzy, it is terror excited in the mind of the victim, of the punishment she or he is doomed to receive in the next life. The young man above mentioned, was continually haunted by this horrible anticipation. Such possession had it taken of his mind, that he frequently fancied he saw the Saviour with a drawn sword, ready to hew him to pieces! It is a pity indeed, that religion should be so badly understood, or so poorly explained, and in such cases as to lead to fatal consequences. And it would, in some cases, be more to the credit of the heads and hearts of its teachers, were they to represent the Deity as a merciful, instead of a vindictive and malignant being. Nothing is more pernicious than fanatical zeal—nothing more salutary than true piety, which loves God for his goodness, venerates him for his justice, but does not fear him, because of his mercy, "which endureth forever." Conversions founded on fear or terror, serve no other purpose, in most cases, but to render the convert useless, as well as miserable, in this life, without affording him any rational hope of the future. How much more beautiful, captivating and exciting to deeds of virtue, a life of utility and beneficence, is that view of the goodness of God, so happily depicted by the Psalmist, when expressing the fullness of his confidence in Divine Grace:—"The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness, for his name's sake. Yea, though I walk through the valley of the shadow of death, I fear no evil: for thou art with me, thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou annointest my head with oil, my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." If such were the views of God's goodness and grace, inculcated on all occasions, from the pulpit, we should see none but sound converts, and hear of no weak-minded people cutting their throats from a sort of "religious frenzy."

[From the Christian Register.]

### JUGGERNAUT.

At the festival of Juggernaut, in 1825, the number of pilgrims was said to be 250,000. Twenty thousand of these are supposed to have perished, either at the festival, or on their return. Mr. Sutton of Cuttack writes, that last year, [1825] on an extent of ground less than two acres, he saw 90 dead bodies, and in another place, 145, all putrefying.

The attendance in July last was small compared with the former year.

The image of the idol is 60 feet high, stretching up in a conical form, and 30 feet wide at the base. The image has a large black face, with enormous eyes, and a large red mouth extending from ear to ear. The image is decorated with gay woollen clothes of different colors, and is moved on a ponderous car with heavy wheels, the spokes of which extend beyond the fellows for the purpose of more effectually crushing and mutilating the bodies of the victims.



## THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.—PAUL.

GARDINER, FRIDAY, MARCH 9.

AMERICAN EDUCATION SOCIETY. In an article under this head last week, in which we stated the *professed*, and showed how it was contradicted by the *real* design of this Society, we gave, as may be remembered, a partial promise to present our views of such institutions in general. In redeeming that pledge we shall now proceed to state our opinions, and to give the reasons why we have embraced them. And in the outset we would frankly say that we have objections—serious objections to the unlimited patronage of those *sectarian* institutions, multitudes of which have arisen up within a few years past. Our disapprobation of them does not, we trust, originate so much in a dislike of the peculiar doctrines of those under whose control they are, as in a full and firm conviction that they are actually dangerous to our national freedom, and must, in the event, prove injurious to the sacred cause of genuine christianity—of truth and righteousness among men. We know that so much has been said against them by people who do not believe in the sentiments which they are engaged to propagate, and so little by those who subscribe to them, that we shall be likely at once to be suspected of being governed in our remarks by the common prejudice against opposing denominations. But we may not be permitted to say it—and though we may not by many be believed, our assurance will be no less true on that account—that our objections to such institutions are not founded in a sectarian prejudice against them on account of their particular doctrines, but, as we before observed, in a serious and solemn opinion that they are calculated to undermine the fair temple of American liberty, and to erect on its ruins an ecclesiastical tyranny—worse than political bondage. This is as yet, a land of liberty; and we glory in seeing all sects enjoy it. We are willing that Calvinists, Methodists, &c. should exert themselves as much as they please, without violating the spirit of our Constitution, to defend and disseminate their respective views. We claim the same right for ourselves, and would be the last to deny it to others. Free inquiry, personal independence and equal privileges, can never prove injurious to the cause of truth. They are in fact its friends, and as such we wish to see them universally exerted and improved.

But men—no matter to what denomination they belong—are always wanting power and seeking to obtain it. And when they succeed, it is a melancholy truth, uttered by every page in past history, they are apt to become dogmatic and intolerant. When they cannot obtain power in one way, they will strive for it in another. The written constitution or laws of a country may not give it to them; but there are other methods within the range of their invention to which they will apply for it. It is so in this country. We entertain not a shadow of doubt but that the leaders of the orthodox party as it is called, are determined on governing this nation. The supreme power is the grand end and aim of all their plans and labors. Every society, which they have formed, from the American Education Society, down to the ten thousand cent and mite Societies throughout the land, are but so many strings, pulled by every person whether man, woman or child, whom they can press, or persuade into their service, the ultimate design of which is to draw them into power. They cannot, it is true, obtain a formal law from our national or state Legislatures, to secure their object. They have tried this and failed. How long is it since the Calvinists sent forth their secret circulars to most if not all their churches, inviting a simultaneous demand on Congress to incorporate them as “the national religious establishment,”—to give them inexhaustible funds, and to authorize them to wear a “national costume that should appear sacred and imposing,” and serve to distinguish them from the other less favored, less honored, and less pious classes of Christians? It is but a short time since. This is a solemn fact, which demands of every friend of national liberty, that he should pause, and inquire whether it is not time for him to awake and look around him? There is an opinion very prevalent among our good, peaceable kind of citizens, that there is no danger to be apprehended from the efforts of these men. They think our written Constitution is enough to protect every one in his respective rights; that there are so many sects, and each so jealous of the other, that no one can ever meet with great success in its ambitious designs. But, fellow citizens, be not deceived. Your respect for certain religious men should never cause you to forget that they are men, of like dispositions and purposes of other men, ready to take advantage of your honest confidence in their purity, and thus to take the reins into their own hands. Rely upon it, Calvinists are not immaculate. They are as likely to be ambitious in this country, as they have been in older ones. There is a mighty and almost resistless power, silently increasing through the influence of their societies. They profess, it is true, to be governed altogether by purely religious motives,

and to look for the true temporal and spiritual good of mankind. So did the Jesuits in Europe. Like them, they are looking for their own aggrandizement, and, we solemnly believe, for nothing more. To obtain that power which they have not yet been able to get allowed from Government, they resort to other means. They are endeavoring to get all classes under their influence; and to command their purse strings. Money is a powerful instrument in the hands of ambitious men. Give them that, and there are few obstacles which they cannot surmount. It is well known that all their societies are formed for the express purpose of obtaining money. With this they can fill the country with their own kind of preachers; and when it is filled, there can be but little doubt that they can manage the majority according to their own views. These are not idle dreams—they are sober realities. A rich and learned ministry established in every town and village, honored for their wealth, talents and numbers, and venerated for their supposed piety, and with promises and terror, offering salvation to those who join them, and threatening damnation to those who do not, must have a powerful influence that is not easily resisted.—With that influence *any thing* can be effected. Written laws and constitutions cannot govern them. They are dead, when a majority is obtained that will disregard them.

That they sigh after a national religion and a national power is evident, not only from their recent attempts to petition Congress for this purpose, but also from the circumstance that they are very careful to affix that name to their parent and most powerful Societies. Witness their American Education Society, their National Tract Society, their American Bible Society, their National Sunday School Union, &c. &c. Why is it that they appropriate this name to their societies? Is it because the nation, as such, is concerned in them? No. It is because they intend to have it national. They are determined on obtaining the name first, in such a way as to give no particular offence and to excite no alarm; and directly the power there is in names will turn to their account. When they get all their societies dignified by the name of national, it will soon follow that they are or should be such in reality. And when they succeed in their designs, they will have this name, like a ready made garment, to assume most legitimately because habit has given it to them. That they are determined on having a national religion in fact is obvious from their wishing to get the name secured first. For why should a man covet a name which he did not design should be expressive of his character?

We object therefore to these kind of societies, because they are but the instruments in the hands of the leaders of the Calvinistic or combined sects, to obtain a greater power than that now allowed them by our constitution. It is dangerous to give the supreme power to any class of men. Human nature is the same in all nations; and experience has proved that those who arose to power by means of religious professions, have been the first to enslave, persecute and torture those who would not obey them. Give these men money and you give them power; and when they are possessed of the latter, we may say *farewell to the liberties of America!*

It is time, believe it, it is high time that our fellow citizens were awake to this subject. There is actually a silent and crafty but mighty effort now making throughout the union by the orthodox party, to get the Government under their influence. They are doing it under the popular professions of benevolence and religion. The confidence which they obtain from many well meaning christians prevents, as they design it shall prevent, their suspecting their real design. But it is believed to be a solemn truth, that sectarian ambition is at the very bottom of all their schemes. Americans are justly proud of their enviable freedom, and wish to be active in resisting every encroachment on their rights. All are zealously engaged to protect the temple of liberty from the designs of bad men. The question, who shall, and who shall not, be our public officers, engages the attention of all, and each party, suspecting the other of anti-republican doctrines, is anxious to preserve the purity of our free institutions. It is well our fellow citizens should thus be jealous. But their attention ought also to be called to another quarter. There is a greater danger threatening the land from a different source—a source which has all the dangerous advantages of a reputation for sanctity. It does not make so much difference what particular man is, or what is not our chief magistrate. It is to be presumed that most of the candidates for that office generally are friends to their country. But while the attention of the public is absorbed in these considerations, there is another source of real danger, daily gaining strength from the indifference or credulity of the people. It is time our fellow citizens were aroused to a sense of that danger;—that they prepared themselves to defend our liberties from the crafty and secret designs of an ambitious priesthood. In more than one country they have succeeded by their artful means in establishing an ec-

clesiastical tyranny; and we venture to predict that if they are not soon suspected and resisted here, the time is not far distant when it will be too late to overpower them. While the strong man of the people sleeps, or is indifferent to this subject, a set of aristocratic ecclesiastics are, through the instrumentality of these societies, shaving his locks and momentarily robbing him of his strength.

It becomes the duty of freemen to resist manfully every attempt to pollute the fair temple of liberty, and no persons are more dangerous than those who are clothed with the imposing garb of pretended sanctity,—those who are silently undermining the pillars of our freedom under the deceptive pretence of promoting the cause of religion.

A STRANGE THING. A friend at Saco has forwarded us per mail that very witty Andover Tract, entitled “A Strange Thing,” accompanied by a request that we should take some notice of it in the *Intelligencer*.—We would certainly, with much cheerfulness, gratify our friend by a formal reply to the oblique arguments contained in that production, could we believe that it was necessary or even expedient. That tract has been effectually answered by “*Marcus*” in the Boston Universalist Magazine and copied into most papers of our order in the U. S. A tract has also been stereotyped by the N. Y. Universalist Book Society, entitled “*A Reply to a strange thing*”; and it is believed that the before mentioned article has been sufficiently noticed.—Still however, if on more mature reflection, it should be thought that the readers of this paper might be benefitted by a direct reply to that Tract, we may hereafter, when we have more leisure, or more room, attend to the subject editorially or copy the article of *Marcus* into our columns. To us however there does not appear to be any thing very strange in that puerile Tract, unless it be strange for the enemies of Universalism to misrepresent and defame it. This course is certainly not new. It is one that has long since been found necessary for our opposers to adopt. But it may be called *strange*, that people should think to injure a sentiment eventually, by falsehood and misrepresentation.

At present we shall content ourselves with stating some facts, which in the supposition that Jesus Christ and his Apostles believed and taught the doctrine of endless misery, appear to us as “*STRANGE THINGS*.”

1. If Christ *knew* (as the Methodists say) or determined (as the Calvinists affirm,) that a large part of our race should never be saved, but made miserable to all eternity, it appears to us very *strange* indeed that he should come into the world for the express purpose of saving all—that he should “taste death for every man,” “give himself a ransom for all,” and undertake “to do the will of God,” “who will have all men to be saved.” Why should he engage to effect that, which he *knew* never could be effected? Why come to save the world, when he determined and taught that the world should not be saved? It is strange to us that the object of his mission should so contradict his doctrine,—allowing that it is a doctrine of the Gospel that all men will not be saved,—and that he should labour to save those he knew never could be saved or break those decrees which cannot be broken.

2. If the doctrine of endless misery is a christian truth, it seems to us unaccountably “*strange*” that neither the Prophets, Jesus Christ or his Apostles ever preached such an idea. Go from Genesis to Revelations, and you cannot find the text which teaches the doctrine of never-ending suffering. We say this safely; and challenge any one to contradict us. Now if that doctrine be true, it appears, we repeat it, unaccountably strange, that not one of the holy men of old ever said any thing about it. A preacher in our days would be condemned as a heretic, who did not season his discourse largely with the terrific denunciations of endless woe. But no such threatenings are contained in the word of God. It is strange such a thing should be omitted by inspired men if it were true.

3. If all men are *not* to be saved, it appears to us to be mysteriously strange that the sacred writers should employ such language as to communicate in the most positive terms an opposite idea. Hear what David said, “*All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nation shall worship before him*.” It is strange that he should say this, if it be a fact that, all the ends of the earth, &c. are *not* to turn unto the Lord and worship before him. Again, the Angels brought “good tidings of great joy, which shall be to all people.” A Saviour came to secure for all. Jesus says, “*And I, if I be lifted up from the earth will draw all men unto me*.” This is stranger still if he believed and taught that all men would not go to him in the mansions of his father’s house. Paul testified that God will, “in the dispensation of the fulness of times, reconcile all things unto himself.” This looks inexplicably strange, if it be a fact that all things are *not* to be revealed to God. John saw every creature that is in heaven, on earth, under the earth and in the sea and *all* that are in

them, blessing and praising God.” It is passing strange that he should see this, if a large part of them were in hell cursing and blaspheming the name of God forever.

These things are more strange to us, than any thing we have discovered in that Andover Tract, and we doubt not they will appear so also to others.

It gives us great pleasure to be able to state, that a religious society has recently been legally organized in Brunswick in this State, by the name of “The first Universalist Society of Brunswick and Topsham,” and that it is its determination to employ a minister of our faith, at least one fourth part of the time during the current year.

We are requested to give notice, that a meeting of this Society will be held at No. 3, Hinkley’s Buildings in Brunswick, on Saturday evening next, (to-morrow,) for the admission of members, &c.

A writer in Zion’s Herald of last Wednesday, over the signature of “*Methodist*,” appears, to use a common expression, to be mad. This is, probably, the reason why he misrepresents and calls hard names.

ORIGINAL COMMUNICATIONS,  
FOR THE INTELLIGENCER.  
NO. 3.

I wish not to be understood, by any thing I have written, that I have or ever had, a single doubt, relative to the fact that transgressors will be punished, for their sins.—The man who doubts this, must, as I conceive, deny that there is justice on high. Indeed no one doubts on this subject; all believe there is no peace to the wicked.—I might extract texts from scripture to fill your paper a great number of times, to prove this fact; and I could also prove it by the mouth and writings of every intelligent man on earth. We all have the same evidence of this fact, that we have that fire will burn, that cold will freeze, or that poison will destroy life. Who ever hardened himself against God and prospered? Is the bosom of the wicked the asylum of peace? Is there not a dreadful sound in his ears? Can the belief of any particular creed, or doctrine, or a brotherhood with any particular denomination, resist the stings of a troubled conscience? Let the victims of intemperance, the oppressors of virtuous innocence, the slaves of avarice, the fraudulent and unjust, the inmates of our prisons and penitentiaries, &c. answer these questions. It comes not within the scope of my design in writing these numbers, to discuss questions like these—my object was solely to consider the question; whether the man who refrained from crime, solely for fear of punishment, was a religious man according to the scriptural meaning of the term; and whether, if he was not, such doctrine or preaching, which ever you please to call it, as you copied from the Eastport Sentinel, as delivered by J. Edwards, would or could have any tendency to make him so?

I have before asked the question *whether the people, where these gloomy terrors were continually sounded in their ears, have been made either more moral, or more devout worshippers of God?* Let us turn our thoughts for a few moments to some of those places where these terrifying, soul appalling doctrines have been taught, accompanied with a purgatory, and enforced by the horrors and cruelties of the Inquisition.—Look at the situation of South America antecedent to the late revolution, or at the human monsters who first discovered and subjugated that country.—Look at old Spain and see what is the state of piety and religion in her dominions. *If the terrors of punishment here and hereafter could have made men pious and good, it would be rational to suppose some fruits of it would have appeared among this people, for they have had the most of them.* I sincerely believe that these terrors do not have any good effect, but rather a bad one. I think with archbishop Tillotson, that, “according as men’s notions of God are, such will be their religion; if they have gross and false conceptions, their religion will be false and superstitious. If men think God to be an ill-natured being, armed with infinite power, and that he takes delight in the misery and ruin of his creatures, and is ready to take advantage against them, they may fear him, but they will not love him; and they will be ready to be such towards one another, as they believe God to be towards them; for all religion doth naturally incline men to imitate him whom they worship.”

I will endeavor to illustrate my position by one more consideration, and then close the subject. The majority of our religious denominations is called Orthodox, which means, as I suppose, a belief that mankind are born with a depraved nature, averse from good and propense to evil; and that they continue in this state until a change is wrought in them by the spirit of God, and then they are directly the reverse of what they were before, haters of evil and lovers of good. They believe further in the perseverance of the saints, and consequently the certain salvation of those who have experienced this saving change.—Now admit this to be true, and I ask any one who has experienced this saving change whether they have had any more desire to commit sin, since they have believed their salvation sure? Whether they now delight in sin, and in a life of disobedience to their God, because they have received assurances of salvation?—Whether the fear of future punishment now restrains them from a wicked life—whether they have a disposition to sin because grace abounds?—Should any of these people be in a situa-

tion in which I think they ought to be, christians in spirit and in truth, I have no doubt what would be their answer. There is not one of them who will say, individually, that the fear of everlasting misery, is the cause of my living an upright life, and endeavouring to walk in the ways of the Lord blameless.

How long a worthy and respectable class of our fellow citizens will continue to support and advocate such principles, it is not for me to know, but I cannot but again express my full belief, that the time is rapidly advancing when this gloomy doctrine, a doctrine of the age in which the human mind seemed to be eclipsed with thick darkness and superstition, will be dissipated by the heavenly rays of the pure gospel of our Lord and Savior Jesus Christ; the result of which will be peace on earth and good will to man. They will then acquaint themselves with God and be at peace.—They will be just, because he in whom they believe is just; merciful for he is merciful; pure for he is pure, and holy for he is holy. When all shall know the Lord from the least even to the greatest, the wicked arrogance which now induces one man to sentence his brother to never-ending misery, will be unheard, and unthought of, and then, love, joy, peace, long suffering, brotherly kindness and charity, the genuine fruits of pure religion, will be predominant.

AMICUS VIRTUTIS.  
FOR THE INTELLIGENCER.

BROTHER DREW,—

Through the medium of your interesting paper we should be glad to relate the following facts; not in anger, nor to wound the feelings of any one; but to show the public the character of that intolerant spirit, which would impose itself upon the world as having an exclusive title to the venerable name of christianity.

Some time in the beginning of this winter a number of the inhabitants of this village, being (tired of hearing the character of their Heavenly Father aspersed and he represented as a tyrant and their enemy) thought proper to open a free meeting in the Academy, which was regularly attended three or four sabbaths.

At this meeting the principal singers from the calvinistic meeting house assembled to worship. There being no appointment last sabbath in the academy those singers met as usual at the meeting house, took their seats to worship God in the delightful employment of singing—and to hear an aged follower of John Calvin preach, who never read a word nor learned a letter, and who was a complete murderer of the English language.

He preached or rather talked about the following words:

“Say unto the righteous it shall be well with him and to the wicked it shall be ill with him.”

After introducing all his party on the shores of paradise in eternity, he like the grand inquisitor sentenced all others to a place of torment forever; because, said he, they have committed an infinite evil in the sight of an infinite God.

“The torments of the damned, he observed, would be aguated by seeing the redeemed in *Heaven*, where they never could go.”

He called on the *harers* to witness that he had declared God’s eternal truth, and closed by saying that “*Brother* —”, would preach in the afternoon,—a boy from the Waterville institution.

During these solemnities the singers retained their seats and sung the hymns which were read for that purpose without the assistance of any who belonged to the church, and who had formerly been in the habit of singing with them.

We wish to be charitable, but we have every reason to suppose that singing would have been dispensed with, by him in the forenoon the same as it was by his followers in the afternoon had he known that it was the wish of the Church to stop the mouths of those wretches (as they were afterwards called) who never ought to sing the praises of their God; for no other reason, than that they had attended a different meeting, did not belong to their church and were universalists.

At noon the boy from Waterville received his lesson. A few of the most christian minded calvinists (being determined to prevent every one from singing who would not bow to their image), requested the professed follower of the blessed Jesus not to read any hymn or psalm, and thereby prevent those impudent fellows, as they were called, from taking any part in the worship. The thing was so done, while a large and respectable auditory sat in astonishment to witness the shameful impudence of the boy, to see the poverty of darkness reign, and superstition, bigotry and priestcraft disregard the common and profitable form of worshipping God. One of the best musicians in the state, who had composed and taught in that delightful science for years, was ready to lead the choir; but no words were given out; not a strain was raised to that God whom we have faith to believe we shall one day worship in a place where, enmity, sighing and sorrow shall be done away,—where all the families of the earth, being reconciled by Christ, shall join the universal song of Glory to God and the Lamb.

In the evening of the same day, the same boy—for such he appeared, made his second appearance, and tried to preach from the following words:

“What shall it profit a man if he gain the whole world and lose his own soul, or what will a man give in exchange for his soul?”

During this performance we must confess that all the sympathetic and tender



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feelings of our hearts were called into ac-  
tion, for those poor creatures who were so  
unfortunate as to incur his displeasure.  
The speaker to be sure pronounced his  
curses with a feminine voice that made  
them the more tolerable; but after all—  
after we had made all necessary allowan-  
ces, for his age, weakness of mind, insigni-  
ficant appearance and his audacious ef-  
frontery, there was a certain something in  
his bundle of misrepresentations, that told  
us what he would do, had he the power  
which John Calvin had when he burnt  
Servetus.

Instead of giving us the true definition  
of the original word from which soul was  
derived in the text, he proceeded very  
graciously to inform us that "the word  
soul did not mean the body nor animal life  
(as many supposed), but the immortal  
principle in man." That it was made  
possible for us to gain the whole world  
and lose our souls, or save our souls and  
lose the world.

He informed us we could do nothing  
ourselves, and that if we did not repent  
we should be miserable to all eternity.  
"The soul, said he, that does save itself  
or is saved by God, will be a pillar in  
heaven eternally happy. And on the other  
hand the soul which is lost (he might  
have said, the soul which God-determined  
should be lost) will be eternally miserable.  
He then introduced what we never  
heard before, i. e. an improvement in the  
five points of Calvinism. He stated that  
the soul in heaven would eternally expand  
and be capable of new joys, and new de-  
lights."

So far, so good. But when he told us  
that the soul in hell would continue to en-  
large its powers and be capable of greater  
and greater torments *ad infinitum*, we sick-  
ened and turned away from his ipse dixit  
with one new impression, that there was  
an increase of misery in a state of infinite  
and endless torment!

"Ask those miserable wretches, said he,  
when they have suffered there ten  
thousand years, if their term of torment is  
nearly ended, they will say O!—eternity  
is before us. Wait a while, after ten  
thousand times ten thousand years and  
those multiplied by the sands of the sea  
have rolled away, when they lift their hid-  
eous heads from the abyss of woe and mis-  
ery, cursing and profaning the name of  
their God, if they have any hope that their  
misery is nearly ended, they will cry out,  
no! eternity is before us!! I forbear—  
O my soul come thou not into their secret,  
free from such dreadful delusion, that is  
calculated to work upon the passions of  
the illiterate and superstitious, while the  
judgement remains uninformed.

We could but say, is this the lesson that  
the poor deluded young man has spent his  
strength to learn? How unlike the Gos-  
pel of the lowly Jesus, where he has in-  
formed us that he came into the world to  
and to save that which was lost!

We could but ask ourselves these ques-  
tions: can this be like the good news and  
glad tidings that were borne upon the joy-  
ous tongues of angels from heaven down  
to earth, and which they said should be to  
all people? Does this sound like the lan-  
guage of St. John when he declared that  
"every creature in Heaven, on the earth,  
&c. should sing praises to God and the  
seal Lamb forever and ever?"

E. PLURIBUS UNUM.

China, Feb. 20, 1827.

NOTE. The Rev. Mr. — is in-  
formed, if this should ever meet his eye,  
that it was not written through malice,  
nor to injure his credit, but just to show  
him that we never calculate to carry such  
grievous burdens unnoticed.

## THE CHRONICLE.

GARDINER, FRIDAY, MARCH 9, 1827.

KENNEBEC MEETING, IN AID OF THE GREEKS.  
Owing to the inclemency of the weather,  
and the bad state of the travelling, the meet-  
ing at Augusta, on Wednesday last was not  
so generally attended as it, undoubtedly,  
would have been, had the weather proved  
more favourable. A respectable number,  
however, attended and adopted some prepa-  
ratory measures to effect the object contem-  
plated in the meeting. Wishing to have a  
more general representation from different  
parts of the county, before any thing very  
decisive was done, the meeting concluded to  
adjourn to Tuesday next, as will be seen by  
the following minutes of the proceedings.

We are happy to say that a good spirit was  
there—a spirit of union and benevolence, re-  
solved on doing something at least, for the suf-  
fering inhabitants of that unfortunate coun-  
try, where originated most of those salutary  
political maxims, which have given liberty  
and glory to this nation. We owe that  
land much. It is rich in historical premo-  
nitions, valuable—immensely valuable to  
the American Statesman. Its sons are now  
struggling for the restoration of that reli-  
gion and that liberty, which were the glo-  
ry of their fathers. They are falling be-  
neath the Turkish scimitar and perishing  
with famine. Our sympathies are demanded,  
and our assistance ought not to be withheld.  
They will not be refused. We are persuaded  
that next Tuesday will see the house crowd-  
ed with people from most of the towns in  
Kennebec, determined to acquit themselves  
well as Christians and as republicans; setting  
an example to other counties in the state—  
saying, "Go ye, and do likewise."

At a meeting of a number of the citizens of  
the County of Kennebec at the Court house  
in Augusta, on Wednesday the 7th day of

March A. D. 1827 in pursuance of public no-  
tice, for the purpose of devising measures for  
the assistance of the Greeks, PHILIP LEACH  
Esq. was chosen Moderator, JOHN POTTER  
Esq. Clerk.

Voted, that a committee of seven be raised  
to take into consideration the object of said  
meeting and to report such measures as  
they may deem expedient to afford relief and  
assistance to the suffering Greeks.

Voted, that Samuel Redington of Vassal-  
borough, Sanford Kingsbury of Gardiner,  
William Clark of Hallowell, Pitt Dillingham  
of Augusta, Thomas Fillebrown of Winthrop,  
D. Cook of Waterville, and S. S. Warren  
of China, be the Committee.

Voted, that this meeting adjourn to meet  
at the same place on Tuesday next at 11  
o'clock A. M. and that the proceedings be  
published in the Christian Intelligencer at  
Gardiner, American Advocate at Hallowell,  
and Kennebec Journal at Augusta.

N. B. We understand the committee will  
meet at Esq. Dillingham's in Augusta about  
two hours before the adjourned meeting.

There are now, we believe, published in  
Maine, twenty-nine periodical journals, and  
the thirtieth is said to be near its birth in Par-  
is. Twenty-four are weekly, and two, semi-  
weekly newspapers. Of the remaining num-  
ber, one is a monthly religious work, another  
is devoted to education, and the third, we  
understand, to literary instruction and amuse-  
ment. If the increase of population and  
knowledge in this State is allowed to be in-  
dicated (of which there may well be some  
doubt) by the recent multiplication of peri-  
odical works, it might be presumed that we  
are rapidly becoming a great and a wise peo-  
ple.

Our readers will find below a list, so far  
as our information extends, of the names of  
all the papers &c. published in Maine, ar-  
ranged according to their respective ages,  
and the number of the volume given in which  
each is now progressing.

Eastern Argus, weekly, Portland, vol. 23—  
Political. American Advocate, do. Hallowell,  
vol. 18—do. Kennebec Gazette, do. Kenne-  
bunk, vol. 17—do. Hallowell Gazette,  
do. Hallowell, vol. 14—do. Bangor Regis-  
ter, do. Bangor, vol. 12—do. Eastport Sen-  
tinel, do. Eastport, vol. 9—do. Belfast Ga-  
zette, do. Belfast, vol. 7—do. Christian In-  
telligencer, do. Gardiner, vol. 7—Universal-  
ist. Maine Gazette, do. Bath, vol. 7—Polit-  
ical. Lincoln Intelligencer, do. Wiscasset,  
vol. 6—do. Christian Mirror, do. Portland,  
vol. 5—Calvinistic Congregational. Somer-  
set Journal, do. Norridgewock, vol. 4—Polit-  
ical. Waterville Intelligencer, do. Water-  
ville, vol. 4—Baptist. Portland Advertiser,  
semi-weekly, Portland, vol. 4—Political. Maine  
Baptist Herald, weekly, Brunswick, vol. 3—  
Baptist. Maine Inquirer, do. Bath, vol. 3—  
Political. Kennebec Journal, do. Augusta,  
vol. 3—do. Oxford Observer, do. Norway,  
vol. 3—do. Penobscot Gazette, do. Bangor,  
vol. 3—do. American Patriot, do. Portland,  
vol. 2—do. Thomaston Register, do. Thom-  
aston, vol. 2—do. Eastern Argus, semi-  
weekly, Portland, vol. 2—do. Christian Visi-  
tant, monthly, Belfast, vol. 2—Universalist.  
Gazette of Maine, weekly, Portland, vol. 2—  
Portland. Maine Palladium, do. Saco, vol. 2—  
do. Morning Star, do. Limerick, vol. 1—  
Freewill Baptist. Independent Courier, do.  
Ellsworth, vol. 1—Political. Teachers Guide,  
semi-monthly, Wiscasset, vol. 1—Literary.  
Esquire, Brunswick.

BUSINESS IN HALLOWELL. We have been  
informed from a respectable source, that  
since the sleighing became good in this vi-  
cinity—sometime in the early part of the  
winter; the merchants in Hallowell have  
purchased of market-men on an average,  
country produce to the amount of about one  
thousand dollars daily; a large part of which  
has been paid in cash. It is said that more  
business was never done in that village, dur-  
ing any one season, than has been done the  
present winter; and we are inclined to think  
the assertion is correct. Having had occasion  
to pass frequently through the village,  
we have had ocular proof of the business  
that has centered there. Some days, such  
has been the crowd of loaded sleighs and  
teams in the principal street, which is quite  
extensive, that we have found it expedient, if  
not necessary, to travel out of the direct  
course into other streets to prosecute our  
accustomed ride. Hallowell, notwithstanding  
its recent misfortunes, is still a flourishing  
place, and must continue to be one of the  
most important towns in the interior of  
Maine.

The remark, however, relative to an increase  
of business will, undoubtedly, apply also to  
this town and Augusta. These three villa-  
ges have a common interest. The prosperi-  
ty of one should give pleasure, as it certainly  
brings advantages, to the others. Nature  
has designed them to be sisters; and, in this  
case, it may not be improper to say,—"What  
God hath joined, let no man put asunder."

FAST DAY. The Governor of this State  
has appointed the fifth day of April next, to  
be observed as a day of Humiliation, Fasting  
and Prayer. His proclamation, which will  
be found in a subsequent column, we esteem  
as the best that has ever been issued by a  
Governor in New-England. It fully meets  
our views expressed last week concerning  
such productions—being very short and com-  
prehensive. It embraces all that is necessary  
to have said; and the sentiments contain-  
ed in it are such as must meet the approba-  
tion of every rational Christian.

The report that a duel has recently been  
fought between M'Duffie and Metcalfe, in  
which the former was said to have been killed,  
appears to have been exaggerated. No  
duel was, or is to be, fought between them,  
though a challenge seems to have been given  
by one, accepted by the other, but not ex-  
ecuted, in consequence of Mr. M'Duffie's  
friend declining for him the use of rifles, as  
proposed by Gen. Metcalfe.

CONGRESS. The Senate have decided, by  
the casting vote of the Vice President, to lay  
the Woolen Bill on the table. This is as  
much as to give it its quietus, for the present  
session at least.

The contemplated call on Mr. Clay, con-  
tained in Gen. Saunders' Resolution, was by  
the last accounts still under debate. Whether  
the House have concluded to make that de-  
mand on the Secretary or not, we have not  
learned; but even on the supposition that it  
has, the probability is that it must prove in-  
effective, as it could not have passed until the  
very close of the session—too late to afford  
Mr. C. time to make a statement of his rea-  
sons, &c.

## STATE OF MAINE.

### BY THE GOVERNOR OF THE STATE OF MAINE, A PROCLAMATION FOR A DAY OF Public Humiliation, Fasting & Prayer.

By advice of the Council, and in compli-  
ance with a venerated usage, I appoint  
THURSDAY, the fifth day of April next, for  
Humiliation, Fasting and Prayer.

I recommend to each citizen to observe the  
day as a Christian;—if he be under the influ-  
ence of any vice, to banish it;—if in error, to  
correct it;—if under obligations to others,  
honestly to discharge them;—if suffering in-  
juries, to forgive them;—if aware of animosi-  
ties, to extinguish them; and if able to do  
any benevolent act to any being, created by  
the Almighty Power to which he owes his  
existence and his faculties, to do it.

And, with a conscience thus prepared,  
may we visit the Temple of God, to worship  
Him with that humble and happy disposition  
which always belongs to piety and innocence;  
beseeching Him that the religion he sent by  
our Saviour may not be perverted through the  
pride and prejudices of sectarianism, but  
may universally receive the homage of a  
correct faith and good works.

Especially, I recommend that, being  
members of one great community, we unite  
as Christian Politicians, so that we may ren-  
der perpetual the peace and prosperity of  
our Country and of this State.

ENOCH LINCOLN.

BY THE GOVERNOR:  
AMOS NICHOLS, Sec'y of State.

COUNCIL CHAMBER,  
Portland, Mar. 3d 1827.

COLOMBIA.—Bolivar.—The Baltimore Ga-  
zette contains a letter from Carraceras, giving  
an interesting account of the reception of  
Bolivar at that place. We subjoin the fol-  
lowing extract:

"The second day after his arrival, the A-  
mericans waited on him at his house. We  
were presented to him individually, by Dr.  
Litchfield. He received us with great cordi-  
ality, though with much seriousness, offering  
to each his hand, with an easy and graceful  
air which is always his custom. Litchfield  
delivered a short though handsome address  
in the name of the Americans; and, at the  
conclusion, presented his Excellency with a  
beautiful American flag, made of satin, with  
gold stars.

"You know that I am a warm, zealous, or,  
if you please, hot-head American and Patri-  
ot, and when Bolivar received this flag, and  
began to pour out his encomiums upon the  
American character, and his warm admira-  
tion of our immortal Washington, I confess,  
I could scarcely contain myself. I felt all  
that independence of a true born Yankee rise  
within me, and could at the moment have  
laid down my life even in defence of Colum-  
bian liberty." He said, in answer, this was  
the first standard raised in America against  
European monarchy. It was the first to de-  
clare for independence; and under its stripes  
and stars the people of the United States ob-  
tained the object of their wishes; that he  
should preserve it among those relics of  
Washington with which he had the honor of  
being presented, and should always regard it  
as the leading star to greatness, independence,  
and national happiness. He said the exam-  
ple of Washington, as far as circumstances  
would admit, of had always, and would still  
continue to guide him in his political career;  
that, if man could be more than mortal, it was  
a superiority invested alone in Washington.  
I cannot recollect half the pretty things he  
said, but I believe all which he said was sin-  
cere, for he was somewhat agitated while  
speaking, a thing very unusual with him.

"I would give you a description of the man  
if I could, but he is something so original that  
I cannot. Never in my life have I seen a  
man any thing like him, either in appearance  
or manners; he is as restive as a worm; his  
hands and feet are eternally in motion; and  
the variety of changes in his countenance ve-  
ry evidently evince the activity of his mind.

GREECE.—Important.—The following is ex-  
tracted from the London Times: "There is  
at length good ground for congratulating Eu-  
rope on the adoption of a final and decisive  
measure on behalf of Greece by the three  
great powers of Great Britain, France, and  
Russia. The Cabinets of London and St. Pe-  
tersburg had, some time ago, transmitted their  
ultimatum to Turkey on this subject. The  
Court of the Tuilleries has acceded to the  
policy of its allies within the last fortnight,  
and resistance by Turkey to their joint de-  
mands is wholly out of the question. The  
point insisted on amounts to nothing less than  
full recognition by the Porte of the absolute  
and entire independence of the Greek nation,  
which recognition is to be officially commu-  
nicated to the parties requiring it by a given  
day; failing which the ambassadors of the  
allied Christian Courts are, on that same day,  
simultaneously to quit Constantinople. Con-  
suls were, at the expiration of the ultimatum  
to be sent to Greece from England, France,  
and Russia."

Of the affairs in the Peninsula the fol-  
lowing extracts furnish the latest intelligence:

LONDON, January 15.—People in the city  
look with much anxiety to the movements of  
the Spanish army towards Portugal, and in-  
fer from the fact of Ferdinand having sudden-  
ly received the means of equipping it, that  
there is some powerful supporter behind the  
curtain.

The relations with America, too, are ob-  
jects of solicitude; and the order understood  
to have been given to despatch five sail of the  
line and three frigates to the West Indies,  
have added to rather than decreased this feel-  
ing.

The Spanish army of observation, on the  
Portuguese frontiers, is to be limited, it is said  
to 6,000 men, and some doubts are entertain-  
ed whether even that number can be supplied  
in the present state of Ferdinand's military  
force.

NORFOLK, FEB. 26.—By the ship Richmond,  
Capt. Crabtree, arrived in Hampton Roads  
from Liverpool, in 37 days passage, Mr. Ly-  
ford has received Liverpool papers to the 17th  
of January.

The most prominent item of intelligence  
by this arrival is the death of the Duke of York,  
who paid the debt of nature on Friday even-  
ing the 5th of January, at 20 minutes past  
9, at the house of the Duke of Rutland, aged  
64. His remains were to be interred in the  
royal mausoleum at Windsor, on the 20th of  
January, and preparations were making to  
pay the utmost possible respect to them.—  
The papers are lavish in the eulogiums on  
the character of the Duke, without, however,  
overlooking the dark side of it. In one of  
them is a memoir of the deceased, extracted  
from the Edinburgh Weekly Journal, evidently  
written by Sir Walter Scott, in which the  
writer's penchant for royalty rather got the  
better of the improving spirit of the moralist.  
It is, however, much less tintured with par-  
tiality than it would probably have been if  
written by any other individual equally strong  
in his attachment to Tory principles. One  
cannot but smile at such a sentence as this—  
"The religion of the Duke of York was sin-  
cere"—on coupling it with the lamentable  
acknowledgements which shortly follow, of  
his unconquerable passion for the turf, for  
deep play, and—for Mrs. Clarke!

Lord Wellington, it was understood, would  
succeed the Duke of York as Commander in  
Chief of the Army.

GEORGIA AFFAIRS. The Committee of  
Congress, to whom was referred the Presi-  
dent's message, relative to Indian affairs in  
Georgia, had not made any report, at the date  
of our last Washington papers. No con-  
jectures have been made, as to the measures  
they will recommend; but if we may be per-  
mitted to indulge a prophesy, it will amount  
to this—that they report in favor of an ap-  
propriation of money, for purchasing, in behalf  
of Georgia, the lands in question; thus set-  
tling the controversy, and restoring harmony  
among all parties. Any other course must be  
productive of the most serious and fatal con-  
sequences.—Maine Inq.

COMMODORE PORTER. It appears, by the  
latest accounts from Havana, that the gallant  
Commodore had left Key West; and of course  
that the blockade of that station had been  
broken up. The Commodore had not a suffi-  
cient force to meet the Spanish squadron; but  
if he is successful in getting back to Vera  
Cruz, or of meeting the Columbian fleet, he  
will be enabled to court an action, on terms  
of some equality. If fighting is really his ob-  
ject, we think, from what has been told of the  
Spanish Admiral, that he may be fully indulg-  
ed in his humor, as the enemy's squadron is  
manned and equipped in the best order.—Ib.

RAILWAYS. The Massachusetts Legisla-  
ture, appear to be aware, at length, that some-  
thing ought to be done, to save its trade from  
running abroad; they have therefore appointed  
Commissioners to examine and report on  
the practicability and expediency of construct-  
ing a Rail Way between the cities of Boston  
and Albany. There appears to be a good  
spirit working in this business; and we sin-  
gerly hope it will prove successful.—Ib.

A Robbery was committed in this city yester-  
day morning. This unusual occurrence  
is mentioned for the information of the police  
and as a warning to our citizens. Between  
three and four o'clock, a young man belong-  
ing to this office, which he had just left, was  
knocked down, and held by the throat till he  
was stripped of his coat, hat and watch, by  
two rogues, on the footway of the north side  
of Pennsylvania Avenue, opposite the Centre  
Market. A liberal reward will be given for  
the detection of the thieves, or either of them.  
As the articles stolen will probably be offered  
for sale, a description of them may aid in  
the discovery. They were a double-cased  
silver watch, a blue cloth frock coat, and a  
black leather hat.—Nat. Jour.

STAGE ACCIDENT. On Sunday last, the  
mail stage from Boston to Keene, with eleven  
passengers, was upset about four miles  
below this place, and Mr. Patten, merchant  
of Boston, had his arm broken and otherwise  
severely fractured. He is now under care of  
a surgeon in this town, and is doing well.—  
Some of the other passengers were slightly,  
though not materially injured. No careles-  
ness is attributed to the driver. The hole in  
the ice was covered with snow and could not  
be discovered till the accident occurred.

Concord Gazette.

COUNTY OF WALDO. The following ap-  
pointments have been made by the Executive  
of this State to the several offices in the new  
County of Waldo.

Joseph Hall, Camden, Sheriff—Alfred John-  
son, Jr. Belfast, Judge of Probate—Nathaniel  
M. Lowney, Frankfort, Register of Probate—  
Joseph Williamson, Belfast, County Attorney  
—Hugh J. Anderson, Belfast, Clerk of the Ju-  
dicial Courts.

Justices of the Courts of Sessions.  
Bohan P. Field, Belfast, Chief Justice—Jo-  
seph Shaw, Thorndike—and Thomas East-  
man, Palermo, Assistant Justices.

Committee to view and lay out Roads.  
Paul H. Stevens, Lincolnville—Stephen  
Ide, Frankfort—Philip Greeley, Knox.

SHOES IN LYNN. The population of Lynn  
is over 5,000, nearly all of whom are support-  
ed by the shoe business. From 1,200,000 to  
1,400,000 pairs of shoes are made annually in  
the town, of an average value of 70 cents per  
pair, making near \$1,000,000. The females  
of the town earn more than \$60,000 annually

by binding and ornamenting shoes. Millions  
of low priced fancy shoes have been sent to  
South America, and sold at a profit. There  
is a chocolate manufactory in Lynn, which  
makes 60 tons of chocolate in a year. The  
Lynn fishermen at this time bring in 6,000  
pounds of fish daily.

FIRE. The dwelling-house of Mrs. Ber-  
sey Foster, in East Machias, was destroyed  
by fire during the heavy rain on the night of  
the 15th ult. and all its contents, consisting  
of the furniture, beds, bedding, clothes, pro-  
visions and papers of four families consum-  
ed.

The fire is supposed to have been occasion-  
ed by ashes deposited in a barrel!—In. Cour.

About 2 o'clock on the morning of the 30th  
ult. the dwelling house of Mr. Henry Ken-  
ney, of Brewer, was consumed by fire. No  
one was in the house excepting the old folks,  
aged about 75; these old people, however,  
made shift to escape unhurt from the conflag-  
ration, and view the destruction of their  
dwelling and most of their property.

The store of Messrs. S. & H. Allen, in New-  
port, was consumed by fire on the night of  
the 23d ult. together with their stock of goods.  
The fire was discovered about nine in the  
evening, but had made such progress that all  
attempts to extinguish it were useless. It is  
not known how the fire caught. Loss esti-  
mated at \$2500.

## TO CORRESPONDENTS.

Letter No. VIII. to a young Universalist  
Preacher is very thankfully received and  
shall appear next week.

ERRATUM. A typographical error escap-  
ed our notice last week in the time fixed by  
the resolve designating Augusta as the future  
seat of Government for this State. It was  
then stated to be in 1835. It should have  
been said, in 1832.

NEW AGENTS. Mr. Benj. F. Wilbur of  
Sidney, and Mr. David Newbegin of Booth-  
bay, are appointed Agents for this paper.

The EDITOR expects to preach next  
Sabbath in the Court House at Augusta; and  
on the Sabbath following, in that part of  
Hallowell called Loudon Hill.

WANTED at this office, as an appren-  
tice, an active and well educated lad, about  
15 years of age.

## MARRIED.

In Bristol, Capt. Samuel Miller to Miss  
Jane Nichols.—Lieut. Jonas W. Erskine to  
Miss Margaret Jones.

In Wiscasset, Hon. John Wilson, of Belfast,  
to Miss Mary F. Tinkham.

In Troy, late Montgomery, formerly Joy,  
by Rev. Samuel Nutt, of Albion, late Ligonis,  
formerly Fairfax, Mr. Charles Smith, of Read-  
field, to Miss Sally Bagley, of the former place,  
all in the county of Kennebec—as yet.

In China, Mr. Sidney Sauley to Miss De-  
borah Burgess.

In Augusta, Rufus K. Page, Esq. of Hallowell,  
to Miss Martha Howard.

In Hallowell, Mr. Morris Kavanagh to Miss  
Catharine Couch.

## DIED.

In Augusta, Geo. Rev. Wm. Hogan, Esq.  
Attorney at Law, formerly a Roman Catholic  
Priest in Philadelphia.

In Roxbury, Col. Joseph Dudley.

In Boston, His late Ex. CHRISTOPHER  
GORE, aged 69; Gen. ARNOLD WELLES, aged  
65.

In Standish, Andrews M. Bradbury, Esq.  
aged about 35 years.

In Hallowell, Mr. John Beeman, aged 72,  
formerly of Deerfield, Mass.

In Bath, 27th ult. Mr. Lot M'Kinney, aged  
33 years.

In this town, Mr. Proctor McCurdy, aged  
26. His body was interred on Sunday last,  
with masonic and military honors.

## LUCK UPON LUCK.

Combination Nos. 23: 55: 56: a prize of 500  
dollars was yesterday presented and paid at SHEL-  
DON'S.

The run of LUCK at his office since the com-  
mencement of this year, is truly astonishing. In  
this period he has sold, and paid,

1 prize, of 3000	Dollars.
1 " of 1000	Dollars.
2 " of 500	Dollars.
1 " of 200	Dollars.
4 " of 100	Dollars.

and a multitude of 50, 20, &c. altogether amount-  
ing to more than double the cost of tickets sold by  
him within that period.

## TO-MORROW

THE CUMBERLAND AND OXFORD  
CANAL LOTTERY,  
ELEVENTH CLASS,  
WILL BE DRAWN, IN PORTLAND.

Persons wishing to obtain either of the  
prizes presented in the scheme below, may  
do well to call at

P.



## POETRY.

[From the New-England Galaxy.]  
WHERE IS GOD?

I.  
Where is He? He rides on the fierce rushing blast,  
And directs by his will its wild fury and might;  
Whole forests before him in ruin are cast,  
And the earth is obscured by the shadows of night.

II.  
Where is He? He dwells in the sweet blooming flower,  
And is heard in the murmuring of each silvery rill;  
On the cloud-crowned mountain He rests in his bower,  
And he dwells in the valley so shady and still.

III.  
Where is He? O! hark to the thunder's loud crash!  
His voice as He speaks in his terrible wrath;  
And His form may be seen in the lightning's bright flash,  
Which still marks with consuming destruction its path.

IV.  
Where is He? He shines in the sun's sultry ray,  
And sparkles at night in the blue vault of heaven;  
He is seen in the glittering of morn's dewy spray;  
In the chill drey snow by the winter's wind driven.

V.  
Where is He? Go ask of the dark stormy wave  
Which rears its white crest o'er the measureless deep,  
As it sullenly roars o'er the mariner's grave,  
Or gapes widely to bury new victims in sleep.

VI.  
Where is He? Go search the wide regions of space,  
And roam through the bright countless planets on high;  
For his power and his presence pervade every space,  
From the dark ocean cave, to the azure-arched sky.

VII.  
Where is He? Go ask of His mercy and love,  
Who created this world in its beauty for thee;  
And for thee has provided a mansion above,  
Where thy soul to his bliss everlasting can flee.

## MISCELLANEOUS.

From a work entitled "All Religions and Religious Ceremonies."  
MAHOMET'S JOURNEY TO HEAVEN.

In the twelfth year of his mission is placed the mesra, that is, his famous night journey from Mecca to Jerusalem, and thence to heaven; of which he tells us, in the seventeenth chapter of the Koran: for the people calling on him for miracles to prove his mission, and finding himself unable, or being unwilling, to feign any, to solve the matter, he invented this story of his journey to heaven. The story, as related in the Koran, and believed by the Mahometans, is this: At night as he lay in his bed with his best beloved wife Ayesha, he heard a knocking at his door; upon which, arising, he found there the angel Gabriel, with seventy pair of wings, expanded from his sides, whiter than snow, and clearer than crystal, and the beast Alborak standing by him: which, they say, is the beast on which the prophets used to ride, when they were carried from one place to another, upon the execution of any divine command.

As soon as Mahomet appeared at the door the angel Gabriel embraced him in the name of God, and told him, that he was sent to bring him unto God in Heaven; where he should see strange mysteries, which were not lawful to be seen by any other man. He prayed him then to get upon Alborak;—but the beast having lain idle and unemployed from the time of Christ to Mahomet, was grown so mettlesome and skittish, that he would not stand still for Mahomet to mount him, till at length he was forced to bribe him to it, by promising him a place in Paradise. When he was firmly seated on him, the angel Gabriel led the way with the bridle of the beast in his hand, and carried the prophet from Mecca to Jerusalem in the twinkling of an eye. On his coming thither, all the departed prophets and saints appeared at the gate of the temple to salute him; and, thence attending him in the chief oratory, desiring him to pray for them, and then withdrew. After this, Mahomet went out of the temple with the angel Gabriel, and found a ladder of light ready fixed for them, which they immediately ascended, leaving Alborak tied to a rock till their return.

On their arrival at the first heaven, the angel knocked at the gate and informing the porter who he was, and that he had brought Mahomet, the friend of God, he was immediately admitted. This first heaven, he tells us, was all of pure silver; from whence he saw the stars hanging from it by chains of gold, each as big as Mount Noh, near Mecca, in Arabia. On his entrance he met a decrepit old man, who it seems was our first father Adam; and as he advanced, he saw a multitude of angels in all manner of shapes; in the shape of birds, beasts, and men. We must not forget to observe, that Adam had the piety immediately to embrace the prophet, giving God thanks for so great a son; and recommended himself to his prayers.—From this first heaven, he tells us, that he ascended into the second, which was at the distance of five hundred years journey above it: and this he makes to be the distance of every one of the seven heavens, each above the other. Here the gates being opened to him as before, at his entrance he met Noah, who, rejoicing much at the sight of him, recommended himself to his prayers. This heaven was all of pure gold, and there were twice as many angels in it as in the former: for he tells us that the number of angels in every heaven increased as he advanced. From this second heaven he ascended into a third, which was made of precious stones, where he met Abraham, who also recommended himself to his prayers; Joseph, the son of Jacob, did the same in the fourth heaven, which was all of emerald; Moses in the fifth, which was all of carbuncle; whence he ascended into the seventh, which was all of divine light, and here he found Jesus

Christ.—However it is observed, that here he alters his style; for he does not say that Jesus Christ recommended himself to his prayers, but that he recommended himself to the prayers of Jesus Christ.

The angel Gabriel, having brought him thus far, told him that he was not permitted to attend him any further; and therefore directed him to ascend the rest of the way to the throne of God by himself. This he performed with great difficulty, passing through rough and dangerous places, till he came where he heard a voice, saying unto him, "O Mahomet, salute thy Creator;" whence ascending higher, he came into a place where he saw a vast expansion of light, so exceedingly bright, that his eyes could not bear it. This, it seems, was the habitation of the Almighty, where his throne was placed; on the right side of which, he says, God's name and his own were written in these Arabic words: "La ellah ellallah Mahomet reful ollah;" that is, "There is no God but God, and Mahomet is his prophet," which is at this day the creed of the Mahometans. Being approached to the divine presence, he tells us, that God entered into familiar converse with him, revealed to him many hidden mysteries, made him understand the whole of his law, gave him many things in charge concerning his instructing men in the knowledge of it; and, in conclusion, bestowed on him several privileges above the rest of mankind. He then returned, and found the angel Gabriel waiting for him in the place where he left him. The angel led him back along the seven heavens, through which he had brought him: and set him again upon the beast Alborak, which stood tied to the rock near Jerusalem. Then he conducted him back to Mecca, in the same manner as he brought him thence; and all this within the space of the tenth part of one night.

## CATECHISM ON RUM.

Q. What is the chief end of rum?  
A. The chief end of rum is to make toddy, flip, and punch.

Q. What are the comforts which Tipplers receive from toddy, flip and punch?  
A. The comforts which Tipplers receive from toddy, flip, and punch, are ease of conscience, joy in the comforter, increase of love thereto, and perseverance therein to the end of the world.

Q. Wherein consisteth that ease of conscience, which Tipplers receive from toddy, flip, and punch?  
A. That ease of conscience which Tipplers receive, from toddy, flip, and punch, consisteth in a forgetfulness of the past, a beastly enjoyment of the present, and indifference towards the future.

Q. Into what state will the love of rum, and an inordinate use of it, bring mankind?  
A. The love of rum, and an inordinate use of it, will bring mankind into a forlorn and wretched state.

Q. What are the evils which in this life do either accompany or flow from an habitual indulgence in the use of rum?  
A. The evils which in this life do either accompany or flow from an habitual indulgence in the use of rum, are sickness, shame, poverty, and distress.

Q. What shall the end be?  
A. When the Hard-Drinker shall have wasted his estate, ruined his constitution, and alienated the affection of his friends; when you see his affairs falling into ruin and decay, his children hungry and naked, his wife comfortless and in tears;—when you shall see all these things, then know the end is nigh, even at the door.

Q. What shall the end be?  
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A. When the Hard-Drinker shall have wasted his estate, ruined his constitution, and alienated the affection of his friends; when you see his affairs falling into ruin and decay, his children hungry and naked, his wife comfortless and in tears;—when you shall see all these things, then know the end is nigh, even at the door.

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was a pump. The vagrant or idler was put into this box, which was so placed in the liquid element, that the water gushed into it constantly, through the apertures in its bottom and sides; so that the lazy culprit had to work at the pump with all his might, and for several hours together, to keep himself from drowning. The medicine, it is said, was found to be an infallible cure for the disease, inasmuch that no person was ever known to work at it the second time.—*Brief Remark.*

## AMERICAN STATISTICS.

The whole number of the people in the United States, by the last census, is nine millions, six hundred and twenty-nine thousand. Of this number it is stated that two millions and sixty-five thousand are engaged in agriculture, three hundred and forty-nine thousand in manufactures, and seventy-two in commerce. Only the efficient or laboring persons in each class appear to have been enumerated. Add the women, the children, and the invalids, and there will be found to be about eight millions in the agricultural class, two hundred thousand in the commercial, and one million, and three thousand in the manufacturing. In England the agricultural class does not exceed one third of the whole population. This one third is not only sufficient to produce bread stuffs and provisions enough for themselves and the other two thirds, but also to produce enough wool for all the extensive woollen factories in the kingdom, with the exception of a small quantity of fine quality. The wool produced amounts annually to twenty-eight millions of dollars in value. Four fifths of our nation are employed to produce the same effects that follow from the labors of one third of the British nation.

U. S. Literary Gazette.

## ANECDOTES.

*Indian Commentary.*—Some years ago one of the preachers of the Mohican tribe of Indians, (which tribe is situated on the Thames, between Norwich and New-London,) was preaching on the text, "Cast thy bread upon the waters, for thou shalt find it after many days."—Eccl. xi. To illustrate his subject and enforce the doctrine of Charity, he brought forward a circumstance that transpired in his early days. To use his own language, he observed:—"A certain man was going from Norwich to New-London with a loaded team; on attempting to ascend the hill where Indian lives, he found his team could not draw his load; he came to Indian, and got him to help him up with his oxen. After he had got up he asked Indian what was to pay. Indian told him to do as much for somebody else. Some time afterward, Indian wanted a canoe; he went up Shetucket river found a tree and made one. When he got it done he could not get it to the river. Accordingly he went to a man and offered him all the money he had if he would go and draw it to the river for him. The man observed, he would go. After getting it to the river, Indian offered to pay him. No, said the man; Don't you recollect so long ago helping a man up the hill by your house?"—"Yes," Well, I am the man—there take your canoe, and go home. So I find it after many days."

*Sir Isaac Newton.*—Sir Isaac Newton lost the use of his intellects before his annual frame was arrested by the hand of death.—So it is said of a Mr. Swisset, that he often wept because he was not able to understand the book which he had written in his younger days. Cornutus, an excellent orator in the Augustan age, became so forgetful as not even to know his own name. Simon Tournay, in 1201, after he had outdone all at Oxford for learning, at last grew such an idiot as not to know one letter from another, or one thing he had ever done.

Zeno detected his slave in a theft, and ordered him to be flogged. The slave having in mind the dogmas of his master, and thinking to compliment him, in order to save himself from punishment, exclaimed—"It was fated that I should commit this theft."—"And also, that you should be flogged for it," replied Zeno.

An English parson was bragging in a large company of the success he had had in reforming his parishioners, on whom his labors, he said, had produced a wonderful change for the better. Being asked in what respect, he replied, that when he first came among them, they were a set of unmanly clowns who paid no more deference to him than to one another; did not so much as pull off their hats when they spoke to him, but bawled out as roughly and familiarly as though he were their equal; whereas now they never presumed to address him but with cap in hand, and in a submissive voice, made him their best bow when they were at ten yards distance, and styled him your reverence at every word. A Quaker who had heard the whole patiently, made answer, "And so, friend the upshot of this reformation, in which thou hast so much carnal glorying, is that thou hast taught thy people to worship thyself?"

*Love Feasts.*—Some of the Methodists, we understand, hold Agape or Love feasts. The early Christians held them for four centuries, but they were abolished in distrust of the consequences. At these meetings, they bestowed the holy kiss, the kiss of peace, the brotherly and sisterly kiss, "Agion philoma." Methodistical flesh, we presume, is found to be less inflammatory than that of the primitive enthusiasts.—*London Examiner.*

A certain minister lately paid a visit to a lady of his acquaintance, who was newly

married, and who was attired in the modern indecent fashion. After the usual compliments, he familiarly said, "I hope you have got a good husband, madam." "Yes, sir," replied she, "and a good man, too."—"I don't know what to say about his goodness," added the minister, rather bluntly, "for my Bible teaches me that a good man should clothe his wife; but he lets you go half naked!"

## RECIPES.

The following Medicine for a cough has performed such extraordinary cures, in private practice, that the possessor is induced to publish it for the benefit of society: Take six ounces of Italian liquorice (that stamped Colezzi is by far the best) cut into small pieces, and put into an earthen jar; with a gill of the best white wine vinegar, simmer together until the liquorice is dissolved, then add two ounces of oil of almonds, and half an ounce of tincture of opium, stir the whole well together, and it is fit for use. Take two tea spoons full when going to bed and the same quantity whenever the cough is troublesome in the day time.—*Hartford Times.*

*Mince Pies.*—The following receipt is copied from a late English paper:

*Lemon Mince Pies.*—Squeeze a large lemon, boil the inside till tender enough to beat to a mass, add to it three large apples chopped, and four ounces of suet, half a pound of currants, and four ounces of sugar; put the juice of the lemon and candied fruits as for other pies. Make short crust, and fill the patty pans as usual.

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A COMPLETE assortment of SCHOOL and CLASSICAL BOOKS, wholesale and retail, at the lowest prices. Also, writing, letter, and wrapping PAPER, at the manufacturers' prices; and a complete assortment of ROOM PAPERS, from 20 cts. to 150 cents per roll. A great variety of Rodgers', and other fine Cutlery, Quills, by the M. very cheap. SLATES per dozen, do. Combs, Mathematical Instruments, Scales, &c. &c. comprising as complete an assortment of articles as can be found in any similar establishment, and at the lowest prices.  
Gardiner, January 5.

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WITH ADDITIONS AND IMPROVEMENTS.

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The work altogether, has been got up in complete counting-house style, with an intended index to each hundred dollars, and forms a substantial and handsome book of reference, either as a standard or a check.

In numerous instances, 10 and 12 dollars per copy have been paid for the old edition, when to be met with second hand, but the price of the present improved edition will be only as follows:

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Full bound in marbled paper, with indexed index, Four dollars.

And the booksellers are bound to adhere strictly to these prices.  
To be had of PARKER SHELTON, GARDINER, and of the Agent, JOSEPH McDOWELL, Bookseller, No. 26, Market-street, Philadelphia, who will promptly attend to all orders, &c.

JOHN ROWLETT.  
Philadelphia, 12th mo. 21st, 1825.

Beware of a spurious Abridgement of less than one half, in form of an Octavo Receipt Book; for although it is advertised in my name, it is not mine, and several copies of it, furnished to orders for mine, have been returned to the vendors as COUNTERFEITS. The price too, in comparison with my own work, should be only one dollar fifty cents, even bulk for bulk, and yet TIMOTHY FLETCHER and ABRAHAM W. TRAYNER the publishers, in Portland, did intend, as appears by their Proposals, to vend it to the public, at the enormous price of five dollars per copy!! And after all, whether they copied from my old edition correctly or made mistakes, I have not had time to examine, but it has evidently been got up only in the common way like an Almanack, &c. without those checks and cross-examinations which Tables of such a kind necessarily require.  
J. R.

## Important Notice!

It has become necessary for the Subscriber to inform ALL PERSONS indebted to him for the sixth or either of the preceding volumes of the "CHRISTIAN INTELLIGENCER," that an immediate adjustment of his demands has become indispensable. And can any thing more be requisite, to insure the attention and cheerful exertions of his friends and patrons in meeting these demands promptly than to intimate the extreme embarrassment of the subscriber on account of the enormous debt which he is still owing the Printer! Will his friends suffer him to remain long in such crippling vassalage, when the aggregate of the small sums due from them, would burst his chains and set him free? The appeal is made to the generous, manly and christianlike sentiments of the heart.

By the blessing of God, the subscriber will continue to assist in settling his accounts till the 20th of March next, after which the whole will be committed to suitable hands, for immediate collection. Agents for the past volumes of the "Intelligencer" are earnestly requested to employ every practicable and proper means, to accelerate an adjustment of these demands without further delay.  
R. STREETER.  
Portland, Feb. 1<sup>st</sup> 1827.

## NOTICE.

WHEREAS Joseph Jewell, a pauper, has absconded from me, I forbid all persons harboring or trusting him on my account, as I shall pay no debts of his contracting, after this date; and if any person will return said pauper, he shall receive two dollars reward. ISAAC JAQUITH.  
Litchfield, Feb. 19.

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DONE IN GOOD STYLE

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Gardiner, Jan. 5 1827.  
M. BURNS.

## THE PROTECTION

INSURANCE COMPANY,  
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AGAINST LOSS OR  
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GEORGE EVANS, Agent.  
N. B. During the absence of the Agent, his office will be open for business as usual.  
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THESE BITTERS are extremely well adapted to remove the Bilious and Jaundice complaints, to which most constitutions are subject in the Venereal Season. They are a moderate cathartic; they cleanse the stomach and bowels of phlegm and vitiated bile; strongly invigorate the coats of the Stomach; promote digestion; and restore the loss of Appetite. The Inventor does not pretend to say, (as many have done) they will cure all diseases; but he is confident, from many years' experience, they may be taken to advantage in the above complaints. As such a remedy, he submits them to the trial of an impartial public. For sale wholesale or retail by  
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THE design of this work is to expose the clerical schemes and pompous undertakings of the present day, under pretence of promoting religion, and to show that they are irreconcilable with the spirit and principles of the Gospel. The great Missionary operations which commenced some years since, and the numerous Theological Seminaries which have been erected, and are still erecting in every part of our country, have been only an injury to true religion, and have tended to exalt an order of men to a height not warranted by the New Testament. Their numbers and influence are rapidly extending throughout all parts of the community, and threaten the destruction of our civil and religious liberties. By means, either direct or indirect, they are steadily advancing their cause, and their ascendancy over the minds of the people, and at no distant period, should their influence continue to increase, scarcely an individual will be found willing to incur the hazard of opposing any of their schemes. The pernicious effects of clerical domination in this country may be inferred from the history of other countries, and ought early to be guarded against.

Being neither under the jurisdiction nor influence of any particular sect, the Reformer will not be made an instrument for advancing the views or interests of any; but will rebuke evils wherever met with, and pursue the line of truth marked out by the precepts of Divine Revelation, regardless of the frowns or the censures of those, who, from interest, prejudice, or caprice, may become its opposers.

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THEOPHILUS R. GATES.  
Philadelphia, 1826.

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